We would like to thank and acknowledge the locations where we gathered information:

Jake Thomas Learning Centre
Little River Band of Ottawa Indians - Anishinaabemowin Program
www.anishinaabemdaa.com
Kanawayhitowin: Taking Care of Each Others Spirit
Four Directions Teachings
www.fourdirectionsteachings.com
This handbook was put together to give people a quick reference to a small portion of traditional teachings. It is not a representation of all nations or beliefs. Often, there is no one single answer to a question regarding the traditions. Teachings, ceremonies and languages have been passed on orally through time and a tremendous amount was covered up or lost during the era of Residential Schools. As we embark on the healing process, we are continually learning, sharing and passing on our knowledge. Find comfort in some of these words and know that you are a sacred part of creation.

May
Flower Moon
The fifth moon of Creation is Flower Moon, where all plants display their Spirit sides for all the world to see. This life giving energy is one of the most powerful healing medicines on Mother Earth. During this moon we are encouraged to explore our Spiritual essences.

June
Strawberry Moon
The sixth moon of Creation is Strawberry Moon. The medicine of the strawberry is reconciliation. It was during this moon cycle that communities usually held their annual feasts, welcoming everyone home, regardless of their differences over the past year, letting go of judgment and/or self-righteousness.

July
Raspberry Moon
The seventh moon of Creation is Raspberry Moon, when great changes begin. By learning gentleness and kindness, we may pass through the thorns of its bush and harvest its fruit, knowledge that will help in raising our families.

The eleventh moon of Creation is the Freezing Moon, a time when the Star Nation is closest to us. As every creature prepares for the coming fasting grounds, we are reminded to prepare ourselves for our spiritual path by learning the sacred teachings and songs that will sustain us.

December
Little Spirit Moon
The twelfth moon of Creation is the Little Spirit Moon, a time of healing. By receiving both visions of the spirits and good health, we may walk the Red Road with purest intentions, and we can share this most positive energy with our families and friends for the good of all.

Blue Moon
Big Spirit Moon
The thirteenth moon of Creation is Big Spirit Moon. Its purpose is to purify us, and to heal all of Creation, a process which may take a three month long spiritual journey. During this time, we receive instructions on the healing powers of the universe and transform into our own vision of the truth.

Thirteen Grandmother Moon Teachings by Arlene Barry, from her series of compiled teachings, "Kinoomaadiewinan Anishinaabe Bimaadininwin", Book Two, pages 17 and 18.
The Medicine Wheel represents all of creation, harmony and connections. It is considered a major symbol of peaceful interaction on Earth (All races of people, the directions, all of the cycles of nature, day and night, seasons, moons, life cycles, and orbits of the moon and planets).

The basic Medicine Wheel of the Four Directions can be expanded to include other wheels. These wheels within wheels are used to explain and examine things that impede personal growth and the development process that involves leading a person to wholeness.

All Medicine Wheels are tools for people to learn about their place in the universe and their relationship to all things created.

Numbers have always played a significant part in traditional Aboriginal life. Four is one of the most sacred numbers used in Aboriginal culture. Many aspects are seen in terms of four.
THE 7 GRANDFATHERS' TEACHINGS

The first elder was given these gifts of knowledge by the Seven Grandfathers. These gifts were to help the people live a good life and to respect the Creator, the earth and each other. We have learned how to take care of Mother Earth. In our care for Mother Earth, we have learned to apply these gifts to families, communities, ourselves, and to all things. The Seven Grandfathers told the First Elder that “Each of these teachings must be used with the rest; you can not have wisdom without love, respect, bravery, honesty, humility, and truth...to leave one out is to embrace the opposite of what that teaching is.” If one of these gifts is not used with the others, we will not be in balance. We must remember these teachings, practice them, and teach them to our children.

1. **Wisdom:** to cherish knowledge is to know wisdom:
   To have wisdom is to know the difference between positive and negative and know the result of your actions. Sound judgment, ability to see inner qualities and relationships. Listen and use the wisdom of elders, spiritual leaders and healers. Wisdom is sound judgment and the ability to use good sense, to have a good attitude and reason of action, that runs through and binds the seven teachings together. Wisdom is given by the Creator to be used for the good of the people.

2. **Love:** to know love is to know peace:
   Feel and give absolute kindness for all things around you. To love yourself is to live at peace with the creator and in harmony with all creation. Love is to feel and give complete kindness for all things around you. Love is based upon affection, respect, kindness, unselfish loyalty, devotion and concern. Love your brother and sister and share with them. Love cannot be demanded...it must be earned and given freely from the goodness of your heart.

3. **Respect:** to honor all of creation is to have respect.
   Showing respect is showing honor for the value of persons or things by polite regard, consideration and appreciation. Honor our teachings. Honor our families, others, and ourselves. Don't hurt anything or anyone on the outside or the inside. Respect, also is not to be demanded, You must give respect freely from the goodness of your heart if you wish to be respected.
JIINGTAMOK PRESENT:

Today, we have two types of Jiingtamok, one is the traditional and the other is the competition. Traditional Jiingtamok is the oldest form and competition is relatively new. Competition is where dancers and singers compete with one another and prize money is awarded to the people that place. Some dancers and singers have made this lifestyle a career because they are excellent at what they do and take great pride in it. Many styles of dancing and singing are shared at both types of gatherings. These gatherings are usually a two day event, but some events can go longer.

JIINGTAMOK FUTURE:

We have faith in our children that they will never allow what has happened in the past to happen again. If we continue to teach our children our ways and our language, we can never lose it. If we take the time to show and practice our ways and our language with our children, they will in turn take the time in their lives to do the same.

JIINGTAMOK SONGS AND DANCES

**Grand Entry** - The grand entry song is the first song sung at this gathering and the first dance. It is like a picture of our creation story. All the participants enter the dance arena at the eastern direction headed by the head veteran and the flag bearers then the lead dancers then the men traditional dancers, men grass dancers, men fancy dancers. Then the women traditional dancers, women jingle dress dancers and then the women shawl dancers. All dance in a clock wise motion. The song is sung until all dancers have entered the dance arena.

**Flag song** - This song is sung after the grand entry song. It is our national anthem. All dancers stay in place in the arena. Some veterans dance in one spot after the four honor beats of the drum.

**Veteran’s honor** - This song is usually the next song to be sung to honor all veterans that served or are serving our country from all nations. All veterans are invited in the arena to dance in the circle.

**Intertribal** - This is exactly what it says. The song may be different languages or different dialects of languages across this continent. Everyone can dance and you don’t have to wear a dance outfit.

4. **Bravery**: to face life with courage is to know bravery. The personal strength to face difficulties, obstacles and challenges. Have courage, make positive choices. Stand up for your convictions—show courage in communicating and decision-making. Do things even in the most difficult times. Be ready to defend what you believe and what is right. Never give in. Never give up.

5. **Honesty**: is to be honest in action and character, be faithful to fact and reality—to walk through life with integrity is to know honesty. Being truthful and trustworthy. Tell the truth. Be honest with yourself, recognize who and what you are. Accept and act on truths with straightforward and appropriate communication. Be honest in every action and provide good feelings in the heart. Do not be deceitful or use self-deception. Honesty keeps life simple.

6. **Humility**: to accept yourself as a sacred part of creation is to know humility. Reflecting, expressing or offering in a spirit of deference or submission. Balance of equality with all of life. Recognize the human need for balance in life. Know that you are equal to everyone else. Take pride in what you do, but the pride that you take is in the sharing of the accomplishment with others.

7. **Truth**: to know of these things is to know the truth. Faithfully apply the teachings of our seven grandfathers and trust in the creator. To show honor is to be truthful and trustworthy, to tell the truth. Sincerity in action, character, and utterance. Be faithful to fact and reality. Be true in everything that you do. Be true to yourself and true to your fellow man. Understand it - Speak it - Live by it.

To cherish knowledge is to know **Wisdom**
To know **Love** is to know peace
To honor all the creation is to have **Respect**
To face life with courage is to know **Bravery**.
To walk through life with integrity is to know **Honesty**
HUMILITY is to know yourself as a sacred part of creation
**Truth** is to know all of these things.
GREAT SPIRIT PRAYER

"Oh, Great Spirit, whose voice I hear in the wind, Whose breath gives life to all the world.

Hear me; I need your strength and wisdom.

Let me walk in beauty, and make my eyes ever behold the red and purple sunset.

Make my hands respect the things you have made and my ears sharp to hear your voice.

Make me wise so that I may understand the things you have taught my people.

Help me to remain calm and strong in the face of all that comes towards me.

Let me learn the lessons you have hidden in every leaf and rock.

Help me seek pure thoughts and act with the intention of helping others.

Help me find compassion without empathy overwhelming me.

I seek strength, not to be greater than my brother, but to fight my greatest enemy Myself.

Make me always ready to come to you with clean hands and straight eyes.

So when life fades, as the fading sunset, my spirit may come to you without shame.

Anishnaabe

The Anishnaabe Nation, also includes the historical Confederacy of Three Fires. The Three Fires Confederacy is the alliance of the Anishnaabe people, named after the three nations of the Ojibwe, Odawa and Pottawatomi. The Ojibwe are the faithkeepers, the Odawa are the protectors, The Pottawatomi are the keepers of the fire. The Anishinaabe, base their system of kinship on patrilineal clans or totems. The Anishinaabe word for clan (doodeem) was borrowed into English as totem. The clans, based mainly on animals, were instrumental in traditional occupations, inter-tribal relations, and marriages. Today, the clan remains an important part of Anishinaabe identity.

Clan systems operated as a form of government, a method of organizing work, and a way of defining the responsibilities of each community member. Working together, the clans attended to the physical, intellectual, psychological, and spiritual needs of the community. Each was known by its totem (animal emblem). While each clan differs, all are considered equal. The clan systems are very extensive and vary nation to nation.

Pow Wow - Jiingtamok

JIINGTAMOK - PAST

Almost every native community in this part of the North American continent has a gathering once a year which is known by most as pow wow. It is a time when we come together to dance and to sing. It is a social event practiced by the Anishinaabe people. Sometimes dancers and singers travel for many days to attend Jiingtamok. Sometimes this is the only time that some families and friends see one another. We really do not know how old this celebration is, but we look forward to it every year.

The celebration of Jiingtamok was almost lost at one time because European religions and residential schools discouraged many native people from practicing what they had been doing from the beginning. Now this tradition is a vital part of our culture again and is welcomed by many nations in North America.
THANKSGIVING PRAYER – CHIEF JACOB THOMAS

We thank the Creator for his desire that there should be people on the Turtle Island and that the people would generate for a time to have memory.

We thank the Creator for the way he gave the people to speak with each other - our languages.

We thank the Creator for the beings of the waters and the growing things and the animals who give of themselves so that the people can make those things which they need beautiful - our traditional arts. We thank the Creator for the messengers he sends to the people and for the way he gives the people to remember - the Elders, the Creation, the Great Law and the Code, among many things. We thank the Creator for the way of making a place for the people to be with each other in a good way - the longhouse. We thank the Creator for the long lives protected in the “good mind” of the Elders of the people so the people would have a memory of how to honour the good ways of the Creator.

THE CYCLE OF THE MAJOR CEREMONIES IN THE LONGHOUSE

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Length</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mid-winter (3 Sisters, Hadowi)</td>
<td>January (2nd Week)</td>
<td>8 days</td>
</tr>
<tr>
<td>Maple Festival (Forest Dance)</td>
<td>February (2nd Week)</td>
<td>1 day</td>
</tr>
<tr>
<td>Maple Syrup Harvest (Offering of Thanksgiving)</td>
<td>March (1st Week)</td>
<td>1 day</td>
</tr>
<tr>
<td>Thunder Dance (Welcoming Back our Grandfathers)</td>
<td>April (1st Week)</td>
<td></td>
</tr>
<tr>
<td>Ohkiiweh (Feast for the dead)</td>
<td>Mid-April</td>
<td>All Night</td>
</tr>
<tr>
<td>Hadowi (Medicine Mask Society)</td>
<td>End of April</td>
<td>1 evening</td>
</tr>
<tr>
<td>Sun Dance</td>
<td>Beginning of May</td>
<td>Morning</td>
</tr>
<tr>
<td>Moon Dance</td>
<td>May (2nd Week)</td>
<td>Evening</td>
</tr>
<tr>
<td>Ceremony March (Blessing the Seeds)</td>
<td>Mid-May</td>
<td>1 day</td>
</tr>
<tr>
<td>Planting Season (Great Peach Bowl Game)</td>
<td>End of May</td>
<td>Indefinite</td>
</tr>
<tr>
<td>Strawberry Festival (Thanksgiving of all berries &amp; new birth)</td>
<td>Mid-June</td>
<td>1 day</td>
</tr>
<tr>
<td>String-bean Festival</td>
<td>August (1st Week)</td>
<td>1 day</td>
</tr>
<tr>
<td>Small Green Corn Ceremony</td>
<td>Mid-August</td>
<td>1 day</td>
</tr>
<tr>
<td>Green Corn Ceremony</td>
<td>Mid-August</td>
<td>4 days</td>
</tr>
<tr>
<td>Harvest Thanksgiving Festival</td>
<td>Mid-October</td>
<td>4 days</td>
</tr>
<tr>
<td>Medicine Mask</td>
<td>End of October</td>
<td>1 day</td>
</tr>
<tr>
<td>Ohkiiweh (Feast for the dead)</td>
<td>October</td>
<td>1 day</td>
</tr>
<tr>
<td>Gaiwaiio (Code of handsome Lake)</td>
<td></td>
<td>4 days</td>
</tr>
</tbody>
</table>

**This is only one interpretation of the longhouse ceremonies. The dates change each year as the ceremonies are based on the phases of Grandmother Moon.**

SMUDGE – PKWENEZIGE PIGITINIGEWIN

- The smudging ceremony is a purification ceremony. Any one or all of the four sacred medicines can be used. The most common one is mshkwadewashk, otherwise known as sage in English.

- The four sacred medicines are **sema** (tobacco), **kiishig** (cedar), **mshkwadewashk** (sage) and **wiingash** (sweetgrass).

- The smudging ceremony can take place anytime, usually before a meeting or event. Sometimes pipe carriers and elders recommend that this ceremony can be done if things get out of hand at the workplace or at home.

- The sacred medicine is lit, and some use matches instead of a lighter. The smoke from the sacred medicine purifies the mind, body and spirit. The inside of rooms, especially motel rooms, should be smudged.

- Most people who smudge use a shell or bowl (soapstone or other natural material) as a container, and usually eagle feathers are used to fan the medicines. If a person does not have eagle feathers, then other feathers are used, such as hawk feathers.

- The ashes that are left should not be thrown away, but scattered by the entrance at the door to symbolize that bad thoughts, words and feelings are not welcome inside.

THE 4 SACRED MEDICINES

**sema** (tobacco): Tobacco is the first plant that the Creator gave to Native people. It is used as an offering for everything and in every ceremony. “Always through tobacco,” the saying goes. Traditional, natural tobacco was given to us so that we can communicate with the spirit world. It opens up the door to allow that communication to take place. When we make an offering of tobacco, we communicate our thoughts and feelings through the tobacco as we pray for ourselves, our family, relatives and others. Tobacco is always offered before picking medicines. When you offer tobacco to a plant and explain why you are there, that plant will let all the plants in the area know why you are coming to pick them. When you seek the help and advice of an Elder, Healer or Medicine Person, and give your offering of tobacco, they know that a request may be made as tobacco is so sacred.
kiishig (cedar): Like sage and sweetgrass, cedar is used to purify the home. It also has many restorative medicinal uses. Cedar baths are healing. When cedar is put in the fire with tobacco, it crackles. When it does this, it is calling the attention of the spirits to the offering that is being made. Cedar is used in fasting and sweat lodge ceremonies as a form of protection: cedar branches cover the floor of the sweat lodge and a circle of cedar surrounds the faster’s lodge.

mshkwadewashk (sage): Sage is used to prepare people for ceremonies and teachings. Because it is more medicinal and stronger than sweetgrass, it tends to be used more often in ceremonies. Sage is used for releasing what is troubling the mind and for removing negative energy. It is also used for cleansing homes and sacred items. It also has other medicinal uses.

wiingash (sweetgrass): Sweetgrass is the sacred hair of Mother Earth. Its sweet aroma reminds people of the gentleness, love and kindness she has for the people. When sweetgrass is used in a healing circle it has a calming effect. Like sage and cedar, sweetgrass is used for smudging and purification.

THE SUN
We now send greetings and thanks to our eldest Brother, the Sun. Each day without fail he travels the sky from east to west, bringing the light of a new day. He is the source of all the fires of life. With one mind, we send greetings and thanks to our Brother, the Sun. Now our minds are one.

GRANDMOTHER MOON
We put our minds together to give thanks to our oldest Grandmother, the Moon, who lights the night-time sky. She is the leader of woman all over the world, and she governs the movement of the ocean tides. By her changing face we measure time, and it is the Moon who watches over the arrival of children here on Earth. With one mind, we send greetings and thanks to our Grandmother, the Moon. Now our minds are one.

THE STARS
We give thanks to the Stars who are spread across the sky like jewelry. We see them in the night, helping the Moon to light the darkness and bringing dew to the gardens and growing things. When we travel at night, they guide us home. With our minds gathered together as one, we send greetings and thanks to the Stars. Now our minds are one.

THE ENLIGHTENED TEACHERS
We gather our minds to greet and thank the enlightened Teachers who have come to help throughout the ages. When we forget how to live in harmony, they remind us of the way we were instructed to live as people. With one mind, we send greetings and thanks to these caring teachers. Now our minds are one.

THE CREATOR
Now we turn our thoughts to the creator, or Great Spirit, and send greetings and thanks for all the gifts of Creation. Everything we need to live a good life is here on this Mother Earth. For all the love that is still around us, we gather our minds together as one and send our choicest words of greetings and thanks to the Creator. Now our minds are one.

CLOSING WORDS..........
We have now arrived at the place where we end our words. Of all the things we have named, it was not our intention to leave anything out. If something was forgotten, we leave it to each individual to send such greetings and thanks in their own way. Now our minds are one.
THE MEDICINE HERBS
Now we turn to all the Medicine herbs of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind, we send greetings and thanks to the Medicines and to the keepers of the Medicines. Now our minds are one.

THE ANIMALS
We gather our minds together to send greetings and thanks to all the Animal life in the world. They have many things to teach us as people. We are honored by them when they give up their lives so we may use their bodies as food for our people. We see them near our homes and in the deep forests. We are glad they are still here and we hope that it will always be so. Now our minds are one.

THE TREES
We now turn our thoughts to the Trees. The Earth has many families of Trees who have their own instructions and uses. Some provide us with shelter and shade, others with fruit, beauty and other useful things. Many people of the world use a Tree as a symbol of peace and strength. With one mind, we greet and thank the Tree life. Now our minds are one.

THE BIRDS
We put our minds together as one and thank all the Birds who move and fly about over our heads. The Creator gave them beautiful songs. Each day they remind us to enjoy and appreciate life. The Eagle was chosen to be their leader. To all the Birds-from the smallest to the largest-we send our joyful greetings and thanks. Now our minds are one.

THE FOUR WINDS
We are all thankful to the powers we know as the Four Winds. We hear their voices in the moving air as they refresh us and purify the air we breathe. They help us to bring the change of seasons. From the four directions they come, bringing us messages and giving us strength. With one mind, we send our greetings and thanks to the Four Winds. Now our minds are one.

THE THUNDERERS
Now we turn to the west where our grandfathers, the Thunder Beings, live. With lightning and thundering voices, they bring with them the water that renews life. We are thankful that they keep those evil things made by Okwiseres underground. We bring our minds together as one to send greetings and thanks to our Grandfathers, the Thunderers. Now our minds are one.
THE IROQUOIS THANKSGIVING ADDRESS
"Ohenton Kariwahtekwen"
GREETINGS TO THE NATURAL WORLD

THE PEOPLE

Today we have gathered and we see that the cycles of life continue. We have been given the duty to live in balance and harmony with each other and all living things. So now, we bring our minds together as one as we give greetings and thanks to each other as people. **Now our minds are one.**

THE EARTH MOTHER

We are all thankful to our Mother, the Earth, for she gives us all that we need for life. She supports our feet as we walk about upon her. It gives us joy that she continues to care for us as she has from the beginning of time. To our mother, we send greetings and thanks. **Now our minds are one.**

THE WATERS

We give thanks to all the waters of the world for quenching our thirst and providing us with strength. Water is life. We know its power in many forms—waterfalls and rain, mists and streams, rivers and oceans. With one mind, we send greetings and thanks to the spirit of Water. **Now our minds are one.**

THE FISH

We turn our minds to the all the Fish life in the water. They were instructed to cleanse and purify the water. They also give themselves to us as food. We are grateful that we can still find pure water. So, we turn now to the Fish and send our greetings and thanks. **Now our minds are one.**

THE PLANTS

Now we turn toward the vast fields of Plant life. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give thanks and look forward to seeing Plant life for many generations to come. **Now our minds are one.**

THE FOOD PLANTS

With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans and berries have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them a greeting of thanks. **Now our minds are one.**